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The Priests Companion &c.

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THE PRIEST'S COMPANION,

ETC.

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LONDON:
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The

Priest's Companion

in the

Visitation of the Sick.

LONDON:

JAMES BURNS, 17 PORTMAN STREET,

PORTMAN SQUARE.

1843.

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PREFACE.

THE following compilation is an attempt to supply a deficiency which has been practically felt by several clergymen. It may seem rather surprising, but I believe the fact to be so, that no Manual for the Visitation of the Sick has hitherto been published *exclusively* for the use of the clergyman in private houses, and at the same time containing *all the offices* of Private Baptism, and Visitation and Communion of the Sick. These are now given in a type larger than usual; which it is believed will contribute to the convenience of the clergy, who have to visit the cottages and rooms of the poor, which are oftentimes so dark as to make a smaller type useless.

To these offices have been added selections, chiefly from Bishops Andrewes, Jeremy Taylor, and Wilson, which it is hoped may be found useful in giving point and concentration to the ministrations of the clergy in the discharge of this very difficult part of their duty. I suppose few have attempted this work of visitation with thoughtfulness and earnestness who have not found in themselves a tendency to generalise too much. Our instructions are apt to assume a vague and desultory character. We do not keep sufficiently before us the state

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of our patient, or the particular point in which he most needs to be instructed. There is oftentimes a want of order and of closeness of application in what we say, for want of pre-arrangement and fixedness in our ministrations.

In the following pages these difficulties have been kept in view, and an attempt is made to meet them, more especially in the 10th to the 13th sections.

May it please the great Head of the Church to assist and bless His servants more and more in this important part of their labours; and may He look mercifully on this effort to assist them.

W. DODSWORTH.

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THE PRIEST'S COMPANION,

ETC.

I. A PRAYER TO BE SAID BY THE PRIEST BEFORE HE ENTERS THE SICK MAN'S HOUSE.

O Lord, it is a great presumption, that one sinner should dare to commend another to thy divine Majesty, especially the greater the less; and who would not fear to undertake it?

But thy commandment it is, by thy holy Apostle St. James, that when any one is sick, the elders should be called for, and should pray for the sick person; and their prayers thou dost promise to receive, and to save and forgive the sins of those so prayed for (James v. 14, 15).

And now, behold, O Lord, we that are no way meet, but unworthy, utterly unworthy, to sue for aught for ourselves, yet, when charity and compassion urge us, are enforced to become suitors to thee for others; even, O Lord, for this thy servant, now ready to depart this world.

In thee we hope, in thee we trust, to thee we entreat and pray, in all meekness of manner, and from the bottom of our hearts.

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O Lord, that which thou mightest justly deny to our unworthiness, deny not, we beseech thee, to thine own gracious goodness.

O Lord, forgive us our sins, our great and grievous sins, oft and many times committed, long and many years most grievously continued; that so we may be meet to pray for others, and that so we may make our prayer unto thee in an acceptable time.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

O eternal Jesus, thou great lover of souls, who hast constituted a ministry in the Church to glorify thy Name, and to serve in the assistance of those that come to thee professing thy discipline and service; give grace to me, the unworthiest of thy servants, that I, in this my ministry, may purely and zealously intend thy glory, and effectually may minister comfort and advantages to this sick person (whom God assoil from all his offences); and grant that nothing of thy grace may perish to him by the unworthiness of the minister; but let thy Spirit speak by me: and give me prudence and charity, wisdom and diligence, good observation and apt discourses, a certain judgment and merciful dispensation; that the soul of thy servant may pass from this state of imperfection to the perfections of the state of glory, through thy mercies, O eternal Jesus. *Amen.*

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II.

THE ORDER

FOR

The Visitation of the Sick.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish, who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass

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against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Minister. O Lord, save thy servant;

Answer. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him.*

Minister. Let the enemy have no advantage of *him;*

Answer. Nor the wicked approach to hurt *him.*

Minister. Be unto *him,* O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy

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glory; or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement

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of the Lord; for (as Saint Paul saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you,

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in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of

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Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness: and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his prayer, as he shall see cause.*

¶ *The Minister shall not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins,

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In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Ps. lxxi.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may

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alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born; thou art he that took me out of my mother's womb; my praise shall be always of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise; that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

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My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven

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given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a sick child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

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A Prayer for a sick person, when there appeareth but small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us; Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly

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commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy

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Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

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III.

The Communion of the Sick.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in cases of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost

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receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews xii. 5.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the Sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption; earnestly remembering the benefits he hath thereby, and giving him*

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hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm* [In thee, O Lord, have I put my trust, &c.] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins

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and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

HEAR what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matthew* xi. 28.

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So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father,* Almighty, Everlasting God.

* *These words* [Holy Father] *must be omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying Holy, holy, holy, Lord God of hosts,

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heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

Proper Prefaces.

Upon Christmas-day, *and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

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Upon Whit-sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

Upon the Feast of Trinity *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces, shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

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¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth.*

ALMIGHTY GOD, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his pre-

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cious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed (*a*) took Bread; and, when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he (*d*) took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (*e*) is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(*a*) *Here the Priest is to take the Paten into his hands:*

(*b*) *And here to break the Bread:*

(*c*) *And here to lay his hand upon all the Bread.*

(*d*) *Here he is to take the Cup into his hand:*

(*e*) *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in re-

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membrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, *&c.*] *for the blessing of the Bread; and at* [Likewise after Supper, *&c.*] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

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¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby

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of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung.*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost,

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art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

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IV.

The Seven Penitential Psalms.

Psalm 6.

Domine, ne in furore.

O Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

My soul also is sore troubled : but, Lord, how long wilt thou punish me?

Turn thee, O Lord, and deliver my soul : O save me for thy mercies' sake.

For in death no man remembereth thee : and who will give thee thanks in the pit?

I am weary of my groaning; every night wash I my bed : and water my couch with my tears.

My beauty is gone for very trouble: and worn away because of all mine enemies.

Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition : the Lord will receive my prayer.

All mine enemies shall be confounded and sore vexed : they shall be turned back and put to shame suddenly.

Glory be to the Father, and to the Son : and to the Holy Ghost;

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As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 32.

Beati, quorum.

Blessed is he whose unrighteousness is forgiven : and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

For while I held my tongue : my bones consumed away through my daily complaining.

For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

I will inform thee and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

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Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 38.

Domine, ne in furore.

Put me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me : and thy hand presseth me sore.

There is no health in my flesh because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head : and are like a sore burden too heavy for me to bear.

My wounds stink and are corrupt : through my foolishness.

I am brought into so great trouble and misery : that I go mourning all the day long.

For my loins are filled with a sore disease : and there is no whole part in my body.

I am feeble and sore smitten : I have roared for the very disquietness of my heart.

Lord, thou knowest all my desire : and my groaning is not hid from thee.

My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness and imagined deceit all the day long.

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As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not : and in whose mouth are no reproofs.

For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

And I truly am set in the plague : and my heaviness is ever in my sight.

For I will confess my wickedness : and be sorry for my sin.

But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

They also that reward evil for good are against me : because I follow the thing that good is.

Forsake me not, O Lord my God : be not thou far from me.

Haste thee to help me, O Lord God of my salvation.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 51.

Miserere mei, Deus.

Have mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness : and cleanse me from my sin.

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For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

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O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Thou shalt then be pleased with the sacrifice of righteousness, with the burnt offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 102.

Domine, exaudi.

Hear my prayer, O Lord : and let my crying come unto thee.

Hide not thy face from me in the time of my trouble : incline thine ears unto me when I call; O hear me, and that right soon.

For my days are consumed away like smoke : and my bones are burnt up as it were a firebrand.

My heart is smitten down, and withered like grass : so that I forget to eat my bread.

For the voice of my groaning : my bones will scarce cleave to my flesh.

I am become like a pelican in the wilderness : and like an owl that is in the desert.

I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

For I have eaten ashes as it were bread : and mingled my drink with weeping;

And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

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My days are gone like a shadow : and I am withered like grass.

But thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

Thou shalt arise and have mercy upon Sion : for it is time that thou have mercy upon her ; yea, the time is come.

And why? Thy servants think upon her stones : and it pitieth them to see her in the dust.

The heathen shall fear thy name, O Lord : and all the kings of the earth thy majesty ;

When the Lord shall build up Sion : and when his glory shall appear ;

When he turneth him unto the prayer of the poor destitute : and despiseth not their desire ;

This shall be written for those that come after : and the people which shall be born shall praise the Lord.

For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death.

That they may declare the name of the Lord in Sion : and his worship at Jerusalem.

When the people are gathered together : and the kingdoms also to serve the Lord.

He brought down my strength in my journey : and shortened my days.

But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

Thou, Lord, in the beginning hast laid the founda-

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tion of the earth : and the heavens are the work of thy hands.

They shall perish, but thou shalt endure : they all shall wax old, as doth a garment ;

And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

The children of thy servants shall continue : and their seed shall stand fast in thy sight.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 130.

De profundis.

Out of the deep have I called unto thee, O Lord : Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

For there is mercy with thee : therefore shalt thou be feared.

I look for the Lord ; my soul doth wait for him : in his word is my trust.

My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

And he shall redeem Israel : from all his sins.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

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As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 143.

Domine, exaudi.

Hear my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men which have been long dead.

Therefore is my spirit vexed within me : and my heart within me is desolate.

Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for thy name's sake : and for thy righteousness' sake bring my soul out of trouble.

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And of thy goodness' sake slay mine enemies : and destroy all them that vex my soul, for I am thy servant.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

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V.

Prayers for the Sick.

Vers. Our help standeth in the Name of the Lord.

Resp. Which hath made heaven and earth.

Vers. Blessed be the Name of the Lord.

Resp. Henceforth, world without end. Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Antiphona.

Blessed are they whom thou chastenest, O Lord, and teachest them in thy law.

PSALM 25.

Unto thee, O Lord, will I lift up my soul; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

Shew me thy ways, O Lord : and teach me thy paths.

Lead me forth in thy truth, and learn me : for thou art the God of my salvation; in thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

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Gracious and righteous is the Lord : therefore will he teach sinners in the way.

Them that are meek shall he guide in judgment : and such as are gentle, them shall he learn his way.

All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

What man is he that feareth the Lord : him shall he teach in the way that he shall choose.

His soul shall dwell at ease : and his seed shall inherit the land.

The secret of the Lord is among them that fear him : and he will shew them his covenant.

Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me : for I am desolate and in misery.

The sorrows of my heart are enlarged : O bring thou me out of my troubles.

Look upon my adversity and misery : and forgive me all my sin.

Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

O keep my soul and deliver me : let me not be confounded, for I have put my trust in thee.

Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

Deliver Israel, O God : out of all his troubles.

Psalm 27.

Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

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O hide not thy face from me : nor cast thy servant away in displeasure. Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

PSALM 31 and 34.

In thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

Bow down thine ear to me : make haste to deliver me.

And be thou my strong rock, and house of defence : that thou mayest save me.

My time is in thy hand : deliver me from the hand of mine enemies.

Shew thy servant the light of thy countenance : and save me for thy mercies' sake.

The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

Great are the troubles of the righteous : but the Lord delivereth him out of all.

The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute

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Glory be to the Father and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Antiphona.

Blessed are they whom thou chastenest, O Lord, and teachest them in thy law.

VI. A LITANY FOR THE SICK PERSON WHEN IN DANGER OF DEATH.

O God, the Father, of Heaven, have mercy upon thy servant, keep and defend *him.*

O God the Son, Redeemer of the world, have mercy upon *him*, save and deliver *him.*

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon *him*, strengthen and comfort *him.*

O holy, blessed, and glorious Trinity, have mercy upon *him*, have mercy upon *him.*

Remember not, Lord, *his* offences, nor the offences of *his* forefathers; but spare *him*, good Lord, spare thy servant, whom thou hast redeemed with thy precious blood, and be not angry with *him* for ever.

From { thy wrath and heavy indignation;
the guilt and burden of *his* sins;
the dreadful sentence of the last judgment;

Good Lord, deliver *him.*

From { the sting and terror of conscience;
the danger of impatience, distrust, and despair;
the extremity of sickness, anguish, or agony, that may any way withdraw *his* mind from thee;

Good Lord, deliver *him.*

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From { the bitter pangs of eternal death;
the gates of hell;
the powers of darkness;
the illusions and assaults of our ghostly enemy;

Good Lord, deliver *him.*

By thy manifold and great mercies;

By the manifold and great merits of Jesus Christ, thy Son;

By his { agony and bloody sweat;
strong crying and tears;
bitter cross and passion;
mighty resurrection;
glorious ascension;
effectual and most acceptable intercession and mediation;

And by the graces and comforts of the Holy Ghost;

Good Lord, deliver *him.*

For { thy name's sake;
the glory of thy name;
thy loving mercy;
thy truth's sake;
thine own self;

In this { time of *his* utmost extremity;
his last and greatest need;

In the { hour of death, and
day of judgment;

Good Lord, deliver *him.*

Deliver *him*, O Lord, from all danger and distress; from all pains and punishments, both bodily and ghostly. *Amen.*

As thou didst deliver
Noah from the flood;
so save and deliver *him.*

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Lot from the fire of Sodom;
so save and deliver *him.*
Isaac from present death;
so save and deliver *him.*
Job from all his temptations;
so save and deliver *him.*
Moses from the hand of Pharaoh;
so save and deliver *him.*
Daniel from the lions' den;
so save and deliver *him.*
Jonah from the belly of the whale;
so save and deliver *him.*

And, as thou hast delivered thy blessed saints and servants from all their terrors and torments;

So save and deliver *his* soul, and receive it to thy mercy.

We sinners do beseech thee to hear us, good Lord.

That it may please thee to remember *him* with the favour thou bearest unto thy people, and to visit *him* with thy salvation (Psalm cvi. 4).

We beseech thee to hear us, good Lord.

That it may please thee to save and deliver *his* soul from the power of the enemy, lest, as a lion, he devour it, and tear it in pieces, if there be none to help (Psalm vii. 1, 2).

We beseech thee to hear us, good Lord.

That it may please thee to be merciful, and to forgive all *his* sins and misdeeds, which by the malice of the devil, or by *his* own frailty, *he* hath at any time of *his* life committed against thee.

We beseech thee to hear us, good Lord.

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That it may please thee not to lay to *his* charge, what in the lust of the eye, the pride, the vanity, or superfluity of life, *he* hath committed against thee (1 John ii. 16).

We beseech thee to hear us, good Lord.

That it may please thee not to lay to *his* charge, what in the fierceness of *his* wrath, or in the eagerness of an angry spirit, *he* hath committed against thee.

We beseech thee to hear us, good Lord.

That it may please thee not to lay to *his* charge, what in vain and idle words, in the looseness and slipperiness of the tongue, *he* hath committed against thee.

We beseech thee to hear us, good Lord.

That it may please thee to make *him* partaker of all thy mercies and promises in Christ Jesus.

We beseech thee to hear us, good Lord.

That it may please thee to vouchsafe unto *his* soul the estate of joy, happiness, and immortality, with all thy blessed saints, in thy heavenly kingdom.

We beseech thee to hear us, good Lord.

That it may please thee to grant unto *his* body rest and peace, and a part in the blessed resurrection unto life and glory.

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

O Lord God, Lamb of God, that takest away the sins of the world,

Have mercy upon thy servant.

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Thou that takest away the sins of the world,
Have mercy upon *him*.
Thou that takest away the sins of the world,
Grant *him* thy peace.
Thou that sittest on the right hand of God the Father,
Have mercy upon *him*.
Lord, have mercy upon *him*.
Christ, have mercy upon *him*.
Lord, have mercy upon *him*.
Our Father, which art in heaven, *&c.*
O Lord, deal not with *him* after *his* sins;
Neither reward *him* according to *his* iniquities.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us; at such times, especially, when our greatest and most grievous extremities are ready to oppress us. And graciously hear us, O Lord, that those evils, those illusions, terrors, and assaults, which thine or our enemy worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we, thy servants, being swallowed up by no temptations, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord. Amen.

VII. A HUMBLE RECOGNITION OF HUMAN FRAILTY, AND A DEPRECATION AGAINST FALLING FROM GOD.

In the midst of life we are in death: of whom,

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then, may we seek for succour, but of thee, O Lord, who for our sins art most justly displeased with us?

Yet, O Lord most holy, O God most mighty, O holy and most merciful Father, deliver us not over to the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not the ears of thy mercy to our prayer: but spare us, Lord most holy, O God most mighty, O immortal and most merciful Father, thou most worthy Judge eternal, suffer us not in our last hour for any pains of death to fall from thee.

VIII. A COMMENDATION OF THE SOUL TO GOD.

LORD, now lettest thou thy servant depart in peace (Luke ii. 29).

Into thy hands, O God, we commend *his* spirit; for thou hast redeemed it, O Lord, thou God of truth (Psalm xxxi. 6).

Bring *his* soul out of prison, that it may praise thee (Psalm cxlii. 9).

O deliver *him* from the body of this death (Rom. vii. 24).

Say unto *his* soul, I am thy salvation (Psalm xxxv. 3).

Say unto *him*, To-day shalt thou be with me in Paradise (Luke xxiii. 43).

Let *him* now feel the salvation of Jesus; let *him* now feel the anointing of Christ (1 John ii. 27); even the oil of gladness wherewith thou art anointed (Psalm xlv. 8: Heb. i. 9).

Guide thou *him* through the valley of the shadow of death (Psalm xxiii. 4).

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Let *him* see the goodness of the Lord in the land of the living (Psalm xxvii. 15).

O Lord, command *his* spirit to be received up to thee in peace (Acts vii. 59).

O Lord, bid *him* come unto thee (Matt. xiv. 28).

Lord Jesus, receive *his* spirit (Acts vii. 59); and open to *him* the gates of everlasting glory (Psalm xxiv. 7).

Let thy loving Spirit lead *him* forth into the land of righteousness (Ps. cxliii. 10); into thy holy hill (Ps. xv. 1); into thy heavenly kingdom (2 Tim. iv. 18).

Send thine angel to meet *him*, and to carry *him* into Abraham's bosom (Luke xvi. 22).

Place *him* in the habitation of light and peace, of joy and gladness.

Receive *him* into the arms of thy mercy; and give *him* an inheritance with thy saints in light (Col. i. 12):

There to reign with thy elect angels, thy blessed saints departed, thy holy prophets, and glorious apostles, in all joy, glory, felicity, and blessedness, for ever and ever. Amen.

IX. SHORT ACTS OF THE MOST NECESSARY VIRTUES PROPER TO BE INCULCATED IN TIME OF SICKNESS.

LORD, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine be done: thy will be done on earth, as it is in heaven.

Lord, I submit to all the pains and uneasinesses of this my illness; my sins have deserved infinitely more. Thou art just, O Lord, and thy judgment is right.

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O Lord, I give thee thanks from the bottom of my heart for all the mercies and blessings bestowed upon me and thy whole Church, through Jesus Christ thy Son; and above all for thy having loved me from all eternity, and redeemed me with his precious blood. O let not that blood be shed for me in vain.

O my God, all my hopes are in thee; and through Jesus Christ my Redeemer, and through his passion and death, I hope for mercy, grace, and salvation from thee.

In thee, Lord, have I trusted; let me never be confounded.

I love thee, O my God, with my whole heart and soul, above all things; at least, I desire so to love thee; and for thy sake, I love my neighbour as myself.

I forgive from my heart all that have any ways offended or injured me, and I ask pardon of all whom I have offended.

Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences.

O that I had never offended so good a God! O that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

I commend my soul to God, my Creator, who made me out of nothing; to Jesus Christ, my Saviour, who redeemed me with his precious blood; to the Holy Ghost, who sanctified me in my baptism.

Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. O suffer not, O Lord, this

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mortal enemy of my soul to have any power over me, either now or at my last hour. O let thy holy angels defend me from the powers of darkness.

X. ARGUMENTS TO MOVE THE SICK MAN TO CONFESSION OF SINS.

1. That God hath made a special promise to confession of sins. "Whoso confesseth his sins, and forsaketh them, shall have mercy" (Prov. xxviii. 13); and "If we confess our sins, God is faithful and just to forgive us our sins. and to cleanse us from all unrighteousness" (1 John i. 9).

2. That confession of sins is a proper act and introduction to repentance.

3. That when the Jews, being warned by the sermons of the Baptist, repented of their sins, they confessed their sins unto John, in the susception of baptism (Matt. iii. 6).

4. That the converts in the days of the apostles, turning to Christianity, instantly declared their faith and repentance, by confession and declaration of their deeds (Acts xix. 18).

5. That confession is an act of many virtues together.

6. It is the gate of repentance.

7. An instrument of shame, and condemnation of our sins.

8. A glorification of God, so called by Joshua, particularly in the case of Achan (Josh. vii. 19).

9. An acknowledgment that God is just in punishing; for by confessing of our sins, we do confess his justice, and are assessors with God in this condemnation of ourselves.

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10. That by such an act of judging ourselves, we escape the more angry judgment of God: St. Paul expressly exhorting us to it upon that very inducement (1 Cor. xi. 31).

11. That confession of sins is so necessary a duty, that, in all Scriptures, it is the immediate preface to pardon, and the certain consequent of godly sorrow, and an integral or constituent part of that grace which, together with faith, makes up the whole duty of the Gospel.

12. That in all ages of the Gospel, it hath been taught and practised respectively, that all penitents made confessions proportionable to their repentance; that is, public or private, general or particular.

13. That God, by testimonies from heaven,—that is, by his word, and by a consequent rare peace of conscience,—hath given approbation to this holy duty.

14. That by this instrument those whose office it is to apply remedies to every spiritual sickness can best perform their offices.

15. That it is by all churches esteemed a duty necessary to be done in cases of a troubled conscience.

16. That what is necessary to be done in one case, and convenient in all cases, is fit to be done by all persons.

17. That without confession, it cannot easily be judged, concerning the sick person, whether his conscience ought to be troubled or no; and therefore it cannot be certain that it is not necessary.

18. That there can be no reason against it, but such as consults with flesh and blood, with infirmity and sin, to all which confessing of sins is a direct enemy.

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19. That now is that time when all the imperfections of his repentance, and all the breaches of his duty, are to be made up; and that if he omit this opportunity, he can never be admitted to a salutary and medicinal confession.

20. That St. James gives an express precept, that we Christians should confess our sins to each other; that is, Christian to Christian, brother to brother, the people to their minister; and then he makes a specification of that duty which a sick man is to do, when he hath sent for the elders of the Church (James v. 16).

21. That in all this, there is no more lies upon him; but "if he hides his sins, he shall not be directed," so said the wise man; but ere long he must appear before the great Judge of men and angels; and his spirit will be more amazed to be seen among the angels of light, with the shadows of the works of darkness upon him, than he can suffer by confessing to God in the presence of him whom God hath sent to heal him. However, it is better to be ashamed here than confounded hereafter.

22. That confession being in order to pardon of sins, it is very proper and analogical to the nature of the thing that it be made there, where the pardon of sins is to be administered; and that of pardon of sins God hath made the minister the publisher and dispenser; and all this is besides the accidental advantages which accrue to the conscience, which is made ashamed, and timorous, and restrained by the mortifications and blushings of discovering to a man the faults committed in secret.

23. That the ministers of the Gospel are the minis-

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ters of reconciliation, are commanded to restore such persons as are overtaken in a fault; and to that purpose they come to offer their ministry, if they may have cognisance of the fault and person.

24. That in the matter of prudence, it is not safe to trust a man's self in the final condition and last security of a man's soul, a man being no good judge in his own case.

XI. CONSIDERATIONS TO AWAKEN A CARELESS PERSON.

1. That Christianity is a holy and a strict religion.

2. That many are called, but few chosen.

3. That the number of them that are to be saved is but a very few, in comparison of those that are to descend into sorrow and everlasting darkness.

4. That we have covenanted with God in baptism to live a holy life.

5. That the measures of holiness in the Christian religion are not to be taken by the evil proportions of the multitude, and common fame of looser and less severe persons; because the multitude is that which does not enter heaven, but the few, the elect, the holy servants of Jesus.

6. That every habitual sin does amount to a very great guilt in the whole, though it be but in a small instance.

7. That if the righteous scarcely be saved, then there will be no place for the unrighteous and the sinner to appear in but places of horror and amazement.

8. That confidence hath destroyed many souls; and many have had a sad portion who have reckoned themselves in the calendar of saints.

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9. That the promises of Heaven are so great, that it is not reasonable to think that every man, and every life, and an easy religion shall possess such infinite glories.

10. That although heaven is a gift, yet there is a great severity and strict exacting of the conditions on our part to receive that gift.

11. That some persons who have lived strictly for fifty years together, yet have miscarried by some one crime at last, or some secret hypocrisy, or a latent pride, or a creeping ambition, or a fantastic spirit; and therefore much less can *they* hope to receive so great portion of felicities, when their life hath been a continual declination from those severities which might have created confidence of pardon and acceptation through the merits of Jesus.

12. That every good man ought to be suspicious of himself, and in his own judgment concerning his own condition; to fear the worst, that he may provide for the better.

13. That we are commanded "to work out our salvation with fear and trembling" (Phil. ii. 12).

14. That this precept was given with great reason, considering the thousand ways of miscarrying.

XII. HELP TO THE EXAMINATION OF THE SICK MAN'S STATE.

GENERAL.

Do you believe that it is God who ordereth all things both in heaven and on earth?

Then you must believe that nothing can come by chance; and that, as our Lord saith, even a sparrow does not die without God's knowledge and his leave.

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Do you believe that this present visitation of yours is from God?

If God is our Father, his correction must be for our good.

Do you firmly believe this;—and that this sickness is ordered by him for some special end?

Then consider for what ends a loving father corrects his child; either he is careless, or disobedient, or forgets his duty; or takes such ways as would ruin himself, if he were let alone.

Is not this your case?

To be sure, if it were left to your own ordering, you would never choose afflictions; but God sees that it is good for you to be in trouble; or it may be, God will try whether you will love and trust in him as well in sickness as in health.

Will you, therefore, like a dutiful child, be thankful that your heavenly Father takes so much care of you?

Will you endeavour to bear your sickness patiently, and submit to God's will, whether it be for life or for death?

Does not this affliction convince you that nothing deserves our love but God, since no being else can help us in the day of adversity?

Will you therefore, in the first place, make application to God by prayer for an happy issue out of this affliction?

Jesus, you know, signifies a Saviour; and we all hope that he will be a Saviour to us. But this he will not be, unless we obey him as our Lord, that is, as our ruler and lawgiver.

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You must therefore consider wherein you have broken his laws; and you must repent of it, ask God's pardon, and resolve to do so no more, as you hope that he will be a Saviour to you.

You believe that "he was conceived of the Holy Ghost, and born of the Virgin Mary?"

Why, then, you are sure that as he is the Son of God, he is able to save such as come unto God by him; and as he was born of a woman, and took our nature upon him, he knows, for he has felt our weaknesses, and will pity our infirmities.

You believe that "he suffered under Pontius Pilate, was crucified, dead, and buried?"

Are you not, then, hereby convinced what a sad state man was in, when God could not be reconciled to him till his own Son had suffered what man had deserved to suffer?

And do not you see, at the same time, that no true penitent need despair, since here is a sufficient price paid for our redemption?

Neither ought you to doubt that God will deny us any thing, since "he spared not his own Son, but gave him up for us all."[1]

Do you therefore place all your hopes of mercy in Christ's death, and in the promises of God, for his sake made to us?

Will you endeavour to follow the example of your Lord and Saviour, who bore with submission and patience whatever God thought fit to lay upon him?

And will you remember that he did so, though his very judge found no fault in him? But we "suffer justly, for we receive the due reward of our deeds."[2]

[1] Rom. viii. 32. [2] Luke xxiii. 41.

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And lastly; you will do well to remember the dying words of our Saviour; and when you come to die, commend your spirit into the hands of God.[1]

You believe that Jesus Christ "rose again the third day from the dead?"

Why, then, you are sure that his sufferings and death were well-pleasing to God, who otherwise would not have raised him to life again.

And though your soul, when you die, shall go into an unknown world, yet if you die in the favour of God, you will have the same God to take care of you that Jesus Christ had.

And lastly; you are hereby assured that God, "who raised Christ from the dead, will also quicken our mortal bodies;"[2] for so he hath declared in his word.

Since you believe that Jesus Christ "ascended into heaven, and sitteth at the right hand of God," you must conclude that "all power in heaven and in earth"[3] is committed unto him.

And can there be greater comfort for a sinner than this: that he who died for us is ever with God pleading the cause of his poor creatures that come unto God by him?

Though, therefore, for your own sake, you cannot look for favour, yet for Jesus' sake you may, "who ever liveth to make intercession for us."[4]

Will you therefore endeavour to set your heart above, where your Saviour is?

[1] Luke xxiii. 46.
[2] Rom. viii. 11.
[3] Matt. xxviii. 18.
[4] Heb. vii. 25.

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And that you may do so more earnestly, remember your Saviour's words when he was leaving the world:—"I go to prepare a place for you, that where I am, ye may be also."

You believe that Jesus Christ "shall come to judge both the quick and the dead?"

If you believe this so truly as you ought to do, you will take care to judge yourself beforehand, that you may not be condemned of the Lord when he cometh to judge the world in righteousness.

Will you therefore examine your life, and see wherein you have offended, that you may repent and make your peace with God, remembering, that as death leaves you, judgment will find you?

However, you have this to comfort your soul, if you are sincerely penitent, that he who knows our infirmities, he who died to redeem us, is to be our judge.

And God grant that you may find mercy in that great day.

You profess to "believe in the Holy Ghost," to whom you were dedicated in baptism, and by whom you were "sealed to the day of redemption?"[1]

Now, if you have grieved this Holy Spirit, and by wicked works have driven him from you, you must sadly repent of it, and earnestly pray to God to restore him, without whose aid you can never be sanctified, never be happy.

And when you call yourself to an account, consider whether you have lived in obedience to those

[1] Eph. iv. 30.

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whom the Holy Ghost hath set over you; that is, the ministers of the gospel.

Do you purpose to live and die in the communion of this Church in which you were baptised?

Our Lord tells you what a blessing it is to be a member of that Church, of which he is the head. "I am (saith he) the vine, ye are the branches; as the branches cannot bear fruit unless they abide in the vine, no more can ye unless ye abide in me."[1]

In short, a member of Christ's Church has a right to the forgiveness of sins, to the favour of God, to the merits of Christ, to the assistance of the Holy Ghost, and to the ministry of the holy angels. Blessings which you can never be sufficiently thankful for.

Do you firmly believe that God, in consideration of Christ's sufferings, will forgive all such as with hearty repentance and true faith turn unto him?

But then you must consider that forgiveness of sins is to be hoped for only in God's own way; that is, by the ministry of those to whom God has committed the word of reconciliation.

And that the promise of forgiveness of sin should be no pretence for continuing in sin in hopes of pardon.

Do you believe that we shall all rise again, some to everlasting happiness, and some to everlasting misery?

If this faith be in you of a truth, it will convince you of the vanity of this world, its profits, pleasures, honours, fame, and its idols; so that you will not, as unbelievers do, look for your portion here.

Do not you see what a mercy it is when God

[1] John xv. 5.

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punisheth sinners in this life, since they whose punishment is deferred till the next must suffer everlastingly?

And if the difficulties of repentance and an holy life affright you, consider this one thing, "who can dwell with everlasting burnings?"

Remember the words of Christ to the penitent thief: "This day shalt thou be with me in paradise."

Let the expectation of that happy day, and a faith and hope full of immortality, make you diligent to make your calling and election sure, and sweeten all the troubles and difficulties of doing it.

And may Almighty God strengthen and increase your faith, that you may die in this belief, and in the peace and communion of the Church. *Amen.*

PARTICULAR.

1. *To such as are very ignorant.*

Such as are ignorant should be made sensible that this life is a state of trial, and a passage only to another.

That God has given men reason and conscience, and has also given them laws to walk by.

That after this life we must all appear before the judgment-seat of Christ, "who will render to every man according to his deeds."[1] "That such as have done good shall go into life everlasting; and such as have done evil, into everlasting misery." And that thus it will be, whether men lay these things to heart or not.

And the only comfort a sinner has is this, that God for Christ's sake will accept his sincere repentance.

[1] Rom. ii. 6.

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I require you, therefore, as you value your soul, to make your peace with God speedily. And that you may know wherein you have offended, I will set before you the law of God, to the end you may judge yourself, and call on God for mercy, as often as I shall put you in mind of any sin you have been guilty of.

2. *To such as are vainly confident.*

Such as are confident of their own righteousness, or depend upon an outward profession of Christianity, should be put in mind of our Lord's words to the Pharisees: "Ye are they that justify yourselves before men, but God knoweth your hearts."[1]

They should be told that the publican who durst not lift up his eyes to heaven, but smote upon his breast, saying, "God be merciful unto me a sinner," returned justified before him who thought too well of himself.

And that our Lord invited such only as were weary and heavy laden to come to him, because these only are prepared to become his true disciples.

"Thou sayest that thou art rich and hast need of nothing (saith our Lord to the Church of Laodicea), and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."[2]

You see how sad a thing it is to have too good an opinion of one's self.

And it is only because Christians do not consider the many duties that they have omitted, and the many sins they have been guilty of, that makes them speak peace to their souls.

[1] Luke xvi. 15. [2] Rev. iii. 17.

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In the laws of God, therefore, which I am going to set before you, you will see, as in a glass, the charge that is against you, and I require you to judge yourself, as you expect favour from God.

3. *To such as want comfort, being dejected.*

And first; if the sick person be under agonies of mind on account of some great sin or wickedness long lived in, a prudent pastor will not too hastily speak peace to him; he will rather endeavour that he may continue to sorrow after a godly sort; that is, not so much for having offended against a God who can destroy both body and soul in hell, but as having offended a gracious Father, a merciful Saviour, and an Holy Spirit.

Such a sorrow as this will not lessen a Christian's horror for sin, but will make him more humble, more fearful of offending; acknowledging God's justice and his own unworthiness, but yet resolving to lay hold of the promises of mercy, for Christ's sake, to penitent sinners.

But then, there being "a sorrow that worketh death," making sinners impatient, doubting God's goodness, questioning his promises, neglecting repentance; such a sorrow is to be resisted and discouraged as a temptation of the devil, being the effect of pride, and of an unwillingness to submit to God.

But if the sick person's sorrow proceeds, as it too often does, from mistakes concerning God, the extent of Christ's sufferings, the unpardonableness of some sins and some states, the sincerity of his own faith and repentance, he is then to be comforted with such truths as these:—

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That God "delighteth in mercy."[1]

That he is "gracious and merciful, abundant in goodness and truth, forgiving iniquity, and transgression, and sin."[2]

That the devil knowing this uses all his arts and endeavours to tempt sinners to despair.

That therefore God himself bids us to "call upon him in time of trouble, and he will hear us."[3]

Nay, he calls himself a Father, on purpose that sinners may consider how a father would deal with his own child, when he saw him truly sensible of his errors.

That Jesus Christ "came into the world to save sinners,"[4] even such as were lost:[5] "that he ever liveth to make intercession for us."[6]

And we have his own promise for it: "He that cometh unto me, I will in no wise cast out;"[7] and "he that believeth in him shall receive remission of sins."[8]

That the gospel is a most gracious dispensation, requiring only such an obedience as a poor frail creature can pay.

That that faith is not to be questioned which "purifieth the heart;"[9] "which worketh by love;"[10] that is, makes us do what we can to please God; and which resisteth temptations, and enables us to overcome them.

That wherever amendment of life followeth such a faith as this, there is true repentance; and that where there is sincerity, there our obedience will be accepted, though it be not perfect as the law requires.

[1] Mic. vii. 18. [2] Exod. xxxiv. 6, 7. [3] Ps. l. 15.
[4] 1 Tim. i. 15. [5] Matt. xviii. 11. [6] Heb. vii. 25.
[7] John vi. 37. [8] Acts x. 43. [9] Acts xv. 9.
[10] Gal. v. 6.

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In short, no man will have reason to despair, if he considers that "God doeth nothing in vain;" and that if he visits a sinner, if he exhorts him by his ministers, if he touches his heart, if he gives him time to consider his ways, when he might have taken him away without warning, why, it is because he designs to be gracious, if the sinner is not wanting to himself.

I will therefore set before you the law of God, not to affright you, but that you may know, and confess, and forsake your sin, and find mercy, as God hath promised.[1]

4. *To such as are hardened in wickedness, and must be awakened.*

This is, indeed, a melancholy case; but a good pastor, while God continues life, will continue his endeavours, for he does not know but this is God's time.

He will therefore try what the "sword of the Spirit" will do; that word which the same Spirit tells us is profitable for correction as well as for instruction.[2]

He will therefore put him in mind, that if he dies in his sins unrepented of, he will go out of the world a professed enemy to that God "who can destroy both body and soul in hell;" who will, as the holy Scriptures assure us, take "vengeance on all them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction."[3]

He will let him know that this may be his condition in a few days; for our Lord assures us, that as soon as ever the wicked man died he was carried to hell.[4]

[1] Prov. xxviii. 13. [2] 2 Tim. iii. 16.
[3] 2 Thess. i. 8, 9. [4] Luke xvi.

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That this is the last time, perhaps, that ever God will afford you to beg his pardon; and you will be desperately mad to neglect it.

It is true, God is not willing that any should perish, and he can conquer the stubbornest heart; but he will not do it by force.

He has shewn his mercy in afflicting your body, and in taking from you the power to do evil.

What is this for but that you may open your eyes and see your danger, and ask his pardon, and beg his assistance, and be delivered from the severity of his wrath, which you must certainly feel without a speedy repentance?

It may be, you do not know the charge that is against you; I will therefore repeat to you the substance of those laws which you have broken, and by which you must be judged.

If you have any concern for your soul, if you have any fear of God in your heart, you will hear, and judge, and condemn yourself, that you may escape in the dreadful judgment of the last day.

5. *To such as, in hopes of recovery, put off their repentance.*

Such should be made sensible, that sickness is not only the punishment, but the remedy of sin.[1]

That it is the chiefest of those ways by which God shews men their sin—by which he discovers to them the vanity of the world, which bewitches them—by which he takes down the pride of the heart, and the stubbornness of the will, which have hindered their conversion.

[1] Micah vi. 9.

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In short, it is God's time; so that not to repent in sickness is in effect to resolve never to repent.

For what shall incline a man to repent when he recovers, which does not move him now?

His hopes of heaven, and his fears of hell, will not be greater then than now.

And it would be the highest presumption to expect that God will give that man an extraordinary degree of grace who despises the most usual means of conversion.

A pastor, therefore, will set before him the law of God, which he has transgressed, that he may see the need he has of repenting, and that he may not provoke God to cut him off before his time, because there is no hope of amendment.

XIII. HELP TO THE EXAMINATION OF THE SICK MAN'S REPENTANCE.

Dearly beloved, you are, it may be, in a very short time, to appear before God.

I must therefore put you in mind, that your salvation depends upon the truth of your repentance.

Now, forasmuch as you became a sinner by breaking the laws of God, you have no way of being restored to God's favour but by seeing the number and the greatness of your sins, that you may hate them heartily, lament them sorely, and cry mightily to God for pardon.

I will therefore set before you the laws of God, by which God will judge you; and I will ask you such questions as may be proper to call your sins to your remembrance, and you will do well, wherever you shall have reason, to say with the publican, "God be mer-

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ciful unto me," for I have offended in this or this thing.

And be not too tender of yourself, but remember that the more severe you are in accusing and condemning yourself, the more favour you may expect from God.

"Your duty to God," you know, "is to fear him, to love him, to trust in him, to honour, and to obey him."

Consider therefore seriously; have you not lived as if there were no God to call you to an account?

Has the knowledge of God's almighty power and severe justice made you fearful of offending him?

Are you convinced that you have not loved God so much as his goodness and care of you deserved?

Has the love of God made you desirous to please him?

Have you so put your trust in God as to be contented with what he has appointed, without murmuring, and without questioning the wisdom of his choices?

Have you not been unthankful for God's mercies?

Have you never, as you know of, taken any false oath?

Have you never been accustomed to swear, to curse, or to take God's name in vain?

Have you not very often spent the Lord's day idly?

Have you not been careless and irreverent in God's house?

Have you been careful to pray to God daily for his pardon, his grace, and his protection?

Have you constantly received the Lord's supper when you have had an opportunity?

Have you never gone profanely to the sacrament

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without examining yourself, and without purposing to lead a new life?

Have you not despised God's word, his ministers, or his house?

"Your duty to your neighbour is, to love him as yourself."

Have you so loved all men, as to wish and pray sincerely for their welfare?

Have you not hated your enemies?

Have you paid due reverence in heart, in word, in behaviour, to your parents, and to all such as were over you in place and authority?

Have you not been subject to sinful unadvised anger?

Have you never done any thing to shorten the life of your neighbour?

Have you not lived in malice or envy, or wished any man's death?

Have you not been accustomed to sow strife and dissension amongst your neighbours?

Have you not fallen into the sins of drunkenness, gluttony, tippling, or an idle life?

Have you kept yourself free from the sins of whoredom, impurity, or uncleanness?

Have you none of the sins of injustice, extortion, or of any way wronging your neighbour, to answer for?

Have you not been unfaithful in any matters of trust committed to you?

Have you not been subject to the evil habits of lying, slandering, or tale-bearing?

Have you never given false evidence, out-faced the truth, or countenanced an evil cause?

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Have you not been pleased with evil reports; and have you not been too forward to propagate them?

Have you not been vexatious to your neighbour, and grieved him without cause?

Have you not been dissatisfied with the condition which God allotted you?

Have you not coveted your neighbour's goods, envied his prosperity, or been pleased with his misfortunes?

Have you done to others as you wish they should have done to you?

Can you call to mind any injury or injustice, for which you ought to ask pardon, or make restitution?

And remember, you are told the truth, that the unrighteous and unjust shall not enter the kingdom of heaven.

Is there any body that has grievously wronged you, to whom you ought to be reconciled?

Remember, that if you forgive not, you will not be forgiven; and that he will receive judgment without mercy who hath shewed no mercy.

Are you therefore in charity with all the world?

Have you been kind to the poor according to your ability?

And remember, that the moment Zaccheus resolved to do right to every body, and to be kind to the poor, our Lord tells him, that "salvation was then come to his house."

You would do well, therefore, as a proof of your thankfulness to God, to be liberal to the poor, according to your ability.

And if you have not already settled your worldly concerns, and declared what you owe, and what is

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owing to you, it is fit you do so now, for the discharging a good conscience, and for preventing mischief after your death.

And be very careful that in making your will you do no wrong, discover no resentment, that the last act of your life may be free from sin.

And now I will leave you for a while to God and to your own conscience, beseeching him to discover to you the charge that is against you, that you may know, and confess, and bewail, and abhor the errors of your life past, that your sins may be done away by his mercy, and your pardon sealed in heaven, before you go hence and be no more seen.

XIV. COMFORTABLE SCRIPTURES TO BE USED TO THE PENITENT SICK.

The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee (Isaiah liv. 10).

Heaven and earth shall pass away, but my words shall not pass away (Matt. xxiv. 35).

All the promises of God in him are Yea and Amen (2 Cor. i. 20).

Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature (2 Pet. i. 4).

I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.

Surely, after that I was turned, I repented; and

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after that I was instructed, I smote upon my thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth.

Since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy on him, saith the Lord (Jer. xxxi. 18, 19, 20).

I will visit their transgressions with the rod, and their iniquity with stripes:

Nevertheless, my loving-kindness will I not utterly take from him; nor suffer my truth to fail (Psalm lxxxix. 32, 33).

My son, despise not the chastening of the Lord, neither be weary of his correction:

For whom the Lord loveth he correcteth, even as a father the son, in whom, for all that, he delighteth (Prov. iii. 11, 12).

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty:

For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

He shall deliver thee in six troubles; yea, in seven shall no evil touch thee (Job v. 17, 18, 19).

Forget not the exhortation which speaketh unto you as unto children: My son, despise not thou the chastening of the Lord; nor faint when thou art rebuked of him;

For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he, whom the father chasteneth not?

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But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore, we have had fathers of our flesh, which corrected us, and yet we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily, for a few days, chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees (Heb. xii. 5, 6, 7, 8, 9, 10, 11, 12).

And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man taketh from you (John xvi. 22).

For a small moment have I forsaken thee, but with great mercies will I gather thee:

In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer (Isaiah liv. 7, 8).

A little while, and ye shall see me (John xvi. 16).

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;

That thou mayest give him rest from the days of adversity (Psalm xciv. 12, 13).

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world (1 Cor. xi. 32).

They that sow in tears shall reap in joy (Psalm cxxvi. 6).

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The Lord hath chastened me sore; but he hath not given me over unto death (Ps. cxviii. 18).

My brethren, count it all joy, when ye fall into divers afflictions;

Knowing this, that the trying of your faith worketh patience;

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing (James i. 2, 3, 4).

Blessed are they that mourn; for they shall be comforted (Matt. v. 4).

When I am weak, then am I strong (2 Cor. xii. 10).

The Lord upholdeth all such as fall, and lifteth up all those that are down (Psalm cxlv. 14).

He healeth those that are broken in heart, and giveth medicine to heal their sickness (Psalm cxlvii. 3).

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever (Psalm lxxiii. 25).

Though mine outward man perish, yet let mine inward man be renewed day by day.

O, let this light affliction, which is but for a moment, work for me a far more exceeding and eternal weight of glory (2 Cor. iv. 16, 17).

XV. HEADS OF COMFORT, TO BE ADMINISTERED FROM THE CONSIDERATION OF GOD AND CHRIST.

God is

1. A Creator; and so faithful (1 Pet. iv. 19).
2. A Possessor, or Owner (Gen. xiv. 19, Isaiah i. 3).
   I am thine; (Psalm cxix. 94).
   A part of thy possession (Eph. i. 14).
3. A Redeemer at large (Psalm cxxx. 7).
4. A Redeemer, as of the same flesh and blood (Job xix. 25).

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CHRIST is, 1. *A Mediator:*

Between God and us,
His priesthood and sacrifice.

2. *A Lion:*

Between us and Satan,
His kingdom and conquest.

3. *A Lamb:*

Between us and sin,
His innocency.
Between us and our concupiscence,
His charity.
Between us and the punishment due to our sins,
The satisfaction of his passion and blood-shedding.
Between us and our conscience, and the judgment of God,
His advocateship.
Between us and our want of righteousness,
His absolute and complete obedience.
Between us and our want of title to the eternal reward,
His merit.
Between us and our want of fervour in praying,
His intercession.
Between us and our want of sorrow in repenting,
His agony and bloody sweat.

These { recount, shew, offer, set between. }

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XVI. CONSIDERATIONS AGAINST UNREASONABLE FEARS.

1. That Christ came into the world to save sinners (1 Tim. i. 15).

2. That God delights not in the confusion and death of sinners (Ezek. xxxiii. 11).

3. That in heaven there is great joy at the conversion of sinners (Luke xv. 7).

4. That Christ is a perpetual Advocate, daily interceding with his Father for our pardon (1 John ii. 1).

5. That God uses infinite arts, instruments, and devices, to reconcile us to himself.

6. That he prays us to be in charity with him, and to be forgiven (2 Cor. v. 20).

7. That he sends angels to keep us from violence and evil company, from temptations and surprises, and his Holy Spirit to guide us in holy ways, and his servants to warn us and remind us perpetually; and therefore, since certainly he is so desirous to save us, as appears by his word, by his oaths, by his very nature and his daily artifices of mercy, it is not likely that he will condemn us without great provocations of his majesty and perseverance in them.

8. That the covenant of the Gospel is a covenant of grace and of repentance, and being established with so many great solemnities and miracles from heaven, must signify a huge favour, and a mighty change of things; and therefore that repentance, which is the great condition of it, is a grace that does not expire in little accents and minutes, but hath a great latitude of signification, and large extension of parts, under the protection of all which persons are safe, even when they fear exceedingly.

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9. That there are great degrees and differences of glory in heaven; and therefore if we estimate our piety by proportions to the more eminent persons and devouter people, we are not to conclude we shall not enter into the same state of glory, but that we shall not go into the same degrees.

10. That although forgiveness of sins is consigned to us in baptism, and that this baptism is but once, and cannot be repeated, yet forgiveness of sins is the grace of the Gospel, which is perpetually remanent upon us, and secured unto us, so long as we have not renounced our baptism; for then we enter into the condition of repentance; and repentance is not an indivisible grace, or a thing performed at once, but it is working all our lives; and therefore so is our pardon, which ebbs and flows, according as we discompose or renew the decency of our baptismal promises; and therefore it ought to be certain that no man despair of pardon, but he that hath voluntarily renounced his baptism, or willingly estranged himself from that covenant. He that sticks to it, and still professes the religion, and approves the faith, and endeavours to obey and do his duty, this man hath all the veracity of God to assure him and give him confidence, that he is not in an impossible state of salvation, unless God cut him off before he can work, or that he begins to work when he can no longer choose.

11. And then let him consider, the more he fears, the more he hates his sin, which is the cause of it, and the less he can be tempted to it, and the more desirous he is of heaven; and therefore such fears are good instruments of grace, and good signs of a future pardon.

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XVII. A PRAYER TO BE SAID IN CASE OF A SUDDEN SURPRISE BY DEATH, AS BY A MORTAL WOUND, OR EVIL ACCIDENTS.

O MOST gracious Father, Lord of heaven and earth, Judge of the living and the dead, behold thy servants running to thee for pity and mercy, in behalf of ourselves and this thy servant, whom thou hast smitten with thy hasty rod, and a swift angel: if it be thy will, preserve his life, that there may be place for his repentance and restitution; O spare him a little, that he may recover his strength before he go hence and be no more seen. But if thou hast otherwise decreed, let the miracles of thy compassion and thy wonderful mercy supply to him the want of the usual measures of time and the periods of repentance, and the trimming of his lamp; and let the greatness of this calamity be accepted by thee as an instrument to procure pardon for those defects and degrees of unreadiness, which may have caused this accident upon thy servant. Lord, stir up in him a great and effectual contrition, that the greatness of the sorrow, and hatred against sin, and the zeal of his love to thee, may in a short time do the work of many days. And thou, who regardest the heart and the measures of the mind more than the delay and the measures of time, let it be thy pleasure to rescue the soul of thy servant from all the evils he hath deserved, and all the evils that he fears; that in the glorifications of eternity, and the songs which to eternal ages thy saints and holy angels shall sing to the honour of thy mighty name and invaluable mercies, it may be reckoned among the glories, that thou hast redeemed this soul from the dangers of an eternal death, and made him partaker of the gift of God, eternal life, through Jesus Christ our Lord. *Amen.*

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XVIII.

THE MINISTRATION

OF

Private Baptism of Children in Houses.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptised at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer.*

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

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¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this child;* wash *him* and sanctify *him* with the Holy Ghost; that *he,* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this infant,* that *he,* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto

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us that ask; let us that seek find; open the gate unto us that knock; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptise them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; Sanctify this Water to the mystical washing away of sin; and grant that *this child,* now to be baptised therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;*

N. I baptise thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into

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thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

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